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Christianisme et religion. Par Jules Bovon. (Lausanne: Bridel, 1900; pp. viii + 299; fr. 3.) Professor Bovon may be characterized, broadly speaking, as a theologian of the mediating school. His standpoint is not that of the older biblicists who take the words of the Christian Scriptures as their ultimate source and norm of authority in theology. Neither is it that of the more recent subjectivists who base theology on the consciousness, either purely human and natural or Christianized, and thus made competent to serve as a safe guide to absolute truth in religion. Christian theology is to him the science which systematizes the facts of the Christian religion as created by faith in Jesus Christ. The Bible furnishes the main body of these facts. It is the most immediate and direct product of that faith. It is to be examined with no less diligence and interpreted with no less care and regard for accurate and thorough knowledge than if taken as the biblicists took it. Upon this basis the author writes the seven essays, collected together in this volume from various periodicals, where they had appeared previously. They are on such subjects as religious truth, the Word made flesh, the Christ of Calvary, faith, justification, holiness, and election. It is scarcely necessary to say that the views he presents are fresh and suggestive. Even those who may not agree with him at every point will find him a stimulating thinker. The paper on the atonement (the Christ of Calvary) is especially well thought out and helpful.—*Le mouvement religieux: Études et discours.* Par L. Birot. (Paris: Lecoffre, 1901; pp. xvi + 361; fr. 3.50.) This collection of essays opens with a vigorous and rigorous critique of a work entitled *La vie et la pensée*, by Émile Bournouf. M. Bournouf had put himself decidedly on the side of materialism in its warfare against the Christian religion. Reviving the atomism of Democritus and Lucretius, and furnishing it with modern apparel, he had given it to the French public as the result of a long and laborious life spent in the study of philosophical and religious problems. M. Birot subjects this system to a thorough and searching examination, and shows how utterly unsatisfying it is from the religious as well as from the philosophical point of view. As a piece of courteous and yet unsparing polemic the essay is a model. The other papers in the volume treat of various subjects of interest, historical, literary, and philosophical. They are all written from the Roman Catholic view-point, but, dealing as they do with the fundamental points which all Christian thinkers hold in common, the principles and conclusions contained in them will be recognized as valid by Protestants as well as Catholics.—

Justification by Faith and Other Sacred Trusts in Harmony and Correlation. By W. H. Holden. (London: Skeffington, 1901; pp. viii + 101; 2s. 6d.) Justification, according to Mr. Holden, is the favor of God obtained by man through the right attitude toward him—the attitude of faith. But faith includes, and grows into, good works. The antithesis, therefore, between faith and good works is not to be sharply drawn. Justification is not a peculiarly Christian acquisition. The heathen, as well as the pre-Christian saints of the old dispensation, have and do secure it. Wherever men exercise faith toward God they are justified. But justification is very distinct from salvation, and to confuse the two is as pernicious as it is common. This is the view of Mr. Holden. It is certainly interesting and plausible. It would be worthy of more serious consideration, were it presented as the result of an inductive study of the New Testament teachings on the subject. Instead of this, it is transparently devised in the interests of a sacramentarian view of the gospel. The reviewer should not, therefore, be censured if he touches on it rather lightly.—A. C. ZENOS.

Protestant Principles. By J. Monro Gibson. (=“Christian Study Manuals.”) (New York: Armstrong & Son; pp. xii + 171; \$0.60.) A brief, detailed statement of the difference between Protestant and Catholic doctrines, with topics for further study suggested at the end of each chapter. The book is intended for the popular reader, and will well serve its purpose. The value of the work, however, might have been greatly increased by pointing out more clearly the *fundamental* difference between Protestantism and Catholicism—*i. e.*, the *essential principle* of each—and then by showing the significance of each principle for the entire life of man.—E. A. HANLEY.

Kultus- und Geschichtsreligion (Pelagianismus und Augustinismus). Ein Beitrag zur religiösen Psychologie und Volkskunde. Von Joh. Jüngst. (Giessen: Ricker, 1901; pp. 79; M. 1.60.) This book is not a résumé of Augustinianism or Pelagianism in Christian theology, nor is it a treatise on the doctrinal problems for which these two great systems of thought stand. These are not even stated. The author attempts to show how these two fundamentally different views of man's relation to the Almighty have influenced Christian life and worship. His conclusion is that both systems of thought mutually supplement each other, when their practical influence is observed; Pelagianism lacking the sure ethical criterion and Augustinianism the uplifting